1:Williams E,G-5 (1923-1925) 1930
OJ23 Orokaiva OJ23

831 monial licence that follows an initiation ceremony (p. 192). The question of how far this rule of chastity is regarded or disregarded in practice does not concern us for the moment; the fact of interest is that adultery is considered an offence; so that those, particularly women, who are known to commit the offence habitually are generally despised and compared to dogs. There is, of course, no such restriction
836 upon the unmarried, though it has been observed elsewhere that young people do not give their passions an entirely free rein. As for continence in itself, I cannot find that it is
831 ever regarded as virtuous in any degree, unless it be enjoined by some ceremonial necessity.

Summary of Intra-Group Morality

577 The foregoing does not claim to be more than a frag-
183 mentary list of native virtues. However, it covers enough ground to allow us to see the general trend of Orokaiva ethics. The group, as we have seen, lives within itself a peaceful and contented life. It cherishes no distant and ambitious ideal of progress, but contents itself with two main requirements—(1) material plenty, and (2) internal concord. The individual must fit himself into this scheme, for the virtues enumerated above are essentially social. There is little, if any, idea of a self-centred righteousness. On the contrary, each virtue implies agent and reagent. Not incontinence, for instance, but adultery is condemned, because a right of possession has been infringed; not gluttony, but greed, because others must suffer by it. In fact the norms of individual conduct have been evolved to meet the needs of society, to satisfy its ideal of a somewhat passive well-being. The moral factors in this ideal are, on the positive side, Liberality, Industry, and Helpfulness; on the negative, Good Temper, Dignity, Courtesy, Practical Honesty, and Married Chastity. They might be summed up in two terms, if we allow them their widest meaning, viz. (1) co-operation and (2) self-restraint, which are the two main moral requirements that correspond with the two main social requirements of material plenty and internal concord.